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Friends In Unity And Diversity

AN EDITORIAL

Hospitality Without Murmuring

Laura E. Carson

Better Prepared Missionaries

Quaker Hill Conference

Our New Emphasis

For The Advance

REPORTS FROM FOUR FRIENDS GROUPS

"Monteverde" in Costa Rica
Wilmington Yearly Meeting
Young Friends Conference
Oregon Yearly Meeting

FOR LIFE

A CREED (Continued)

By WILLIAM W. CLARK

I believe in Jesus . . . Savior!

How well I know my need, and the need of every man, whether recognized or not, for one who can save us from ourselves. Sometimes it is enough that he, this savior, should be a great and heroic person whose life and teaching is an inspiration to me. In his company, whether physical or imaginative, I realize God's will for me and for mankind with complete adequacy and I return to its service with renewed vigor.

Sometimes, however, this is not enough, nowhere near enough. I become caught in a situation from which I cannot extricate myself. No bright and shining example serves to save me. Indeed, it only drives me deeper in despair by the realization of how far I am from where he, my hero, is. I am like the prodigal son in that I am lost in a strange country and I cannot find the way out; but I am different from the prodigal in that I do not seem to come to my senses and remember my father's love.

FORETOLD IN ISAIAH

The writer of the "Songs of the Suffering Servant," found in Isaiah and most powerfully presented in the 53rd chapter, understood before Jesus that man could sometimes become so involved in the vicious circle of his and others' sin that he could not free himself from its bonds. Jesus must have meditated long and with deepening understanding on passages such as this:

"Yet it was our sickness that He bore,
Our pains that He carried;
While we accounted Him stricken,
Smitten by God, and humbled.
He was pierced by our transgressions,
And He was crushed for our iniquities;
The chastisement of our welfare was upon Him,
And through His stripes we are healed.
All we like sheep had gone astray,
We had turned each one to his own way;
And the Lord made to light upon Him
The guilt of us all . . .
Through His affliction shall my servant, the righteous one,
Bring righteousness to many,
And shall carry the burden of their guilt . . .
He poured out His life-blood,
And was numbered with transgressors,
While He bore the sin of many,
And for transgressors He interposed."

(Selected verses from Isaiah 53)

Jesus must have come to realize that this was the only kind of savior who could save when people had been caught into the down-whirl spiral of their sin. You cannot beat salvation into them by violence or by authority, that is certain; you cannot stand on the sidelines and say, "Now be sensible and listen to me, and you will know how to get yourself out of this. Here are the points for you to think of, one, two, three"; you cannot be a shining example and say watch me and do it my way—not when you are outside the whirlpool yourself. Only the one who, without having any right or need to be there, becomes all mixed up in the predicament of the sinner and takes upon himself all the woes that go along with it, even to the point of stepping in and bearing the burden which the sinner ought to bear, can help a lost soul or a lost people come to its senses.

Actually, it is because Jesus himself went the whole way with this, because He even bore the bitter cross, that men and nations who have gone astray like sheep without a shepherd can have hope for restoration. There, in the cross, the love of God goes to the limit, just as far as love can go. There, defeat and failure are turned to victory by the persuasion of one who shares in the very depths of the woe that men experience. There, suffering borne voluntarily by the innocent on behalf of all of us egocentric, guilty ones restores us to innocency by freeing us utterly from the stubbornly clutching fear that in our selfishness we are drowning without hope of being saved. There, one who has not deserved it takes our pains upon himself, never retaliating against the oppressor, never inflicting pain in return, but bearing it all in love for our sakes; "and by His stripes we are healed."

Such is the love of the savior in whom I believe. No evil is too strong for His love to conquer; no men are too low for it to save. My faith goes deeper here than in all other things to which I ever may bear witness.

(To be continued)

PLAN NOW TO OBSERVE CHRISTIAN EDUCATION WEEK

September 30 - October 7

Theme: "Teach Religion — Make Men Free."

Text: "You will know the truth, and the truth will make you free." John 8:32.

Sunday, September 30 — Rally Day. "Religion—the Foundation of Freedom." Promotion day in church school.

Thursday, October 4 — Leaders Day. "Responsibilities of the Free." Workers Conference, with worship based on theme. Recognition service or dinner for volunteer workers in the church school.

Sunday, October 7—World Wide Communion Sunday. "Fellowship in Christ—Freedom's Cornerstone."

For additional suggestions, consult your Christian Education Bulletin Number 3, or write Board on Christian Education, 101 South 8th Street, Richmond, Indiana.

"Religious education is here to stay," is the opinion of an official of the National Council of Churches, after the recent decision of the New York State Court of Appeals upholding the constitutionality of the released time system in New York City. Under the system, children are excused from school to attend religious classes off school premises one hour a week. It is thought that the court decision will give "new impetus to the entire religious education movement in America."

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Editorials . . .

Friends in Unity and Diversity

A Travel Summary VI

TRAVELLING among Friends East and West, North and South, one is continually reminded of the newness of America in general and of American Quakerism in particular. We live on a continent that is barely past the stage of expansion and has yet to develop much of its resources. The momentum of that expansionist era and the mentality created in developing new lands is still with us. The pattern of corporate life and culture as characterized by this development of a continent is changing slowly, but not fast enough to fit the new world facts that confront us.

Of course Quakers are as much a part of that American complex as is any other body of people. Our old colonial pattern of life that made us a peculiar people has largely gone. There are lingering traces of it among Friends in metroplitan areas of the East more than in the West, where conditions were greatly different. Traditions mean less where Friends have been a part of the moving streams of migration to communities in which one Meeting of Friends was also the church for other Christian families in a neighborhood.

The Frontier Influence

There was a mood of pioneering, winning and possessing new territory that fed, in a religious way, the fires of evangelical concern in the various Christian groups of the West. Friends also shared in that spirit. Evangelism—the winning of men to Christ and the Church—was a natural attitude to them. Their Quaker fellows elsewhere in the meantime were living in settled communities. The migratory movements were not disturbing them greatly. They therefore tended to conserve the traditions which they prized, many of which had great value and should be conserved.

If anyone who was not a Friend attended a Meeting of Friends, in these older areas, it was because he chose it as a form of religious life and expression which he liked. There were other "churches" about him among which he might choose. Not so in the wide spaces of the West. Often there would be only one church in a neighborhood and if it happened to be a Quaker Meeting, it served people of many backgrounds. The whole life of a neighborhood tended to converge on Sundays in the country church. Here there were not many "communities within a community" as in the older city areas.

This new fact of a new community called for adjustment. Older patterns simply would not work in these expanding areas. The traditional forms of Quaker life and Meetings worked well elsewhere, but not here. It was a case in the West of adjust or die. Some Meetings did not adjust and not many of them survived. Where they have survived they have their witness to bear for they are sometimes the carriers of certain traditional Quaker values, values which other Friends are now in some measure recovering. It is equally true that the spirit of evangelical concern was also an important development. The traditional Quaker Meeting often tended toward self-interest and indifference to those not carrying the name of Friends. There was and still is some tendency for them to become ingrown.

Emerging Forms

The most obvious aspect of this adjustment to the needs of new communities was the "pastoral system," which is indeed more "pastoral" than it is a "system." Pastors and pastoral Friends in general will acknowledge that we need more strength in the area of training and supporting of those called into this service of our Meetings. That progress is being made and much more needs to be done, pastors would be the first to admit.

In both East and West the "pastoral system" developed in that body of Friends which came later to be the Five Years Meeting and in certain other independent Yearly Meetings. Pastoralism did not develop solely out of the migratory influences.

The spirit of outreach which helped to produce the pastoral forms of service also produced a great missionary zeal. This was conceived as being largely a gospel ministry to those who had never heard of Christ. At first it was largely a preaching Mission that stirred the evangelically minded Friends, East and West. Since then their work in foreign fields has taken on educational, medical and industrial training.

With the organization of the American Friends Service Committee, the "service" as distinguished from the "missionary" concept was developed and readily enlisted Friends, especially those whose Meetings did not have missionary work. Now the two types of work are finding each other and as a consequence, some of the characteristics of each are being shared, as the Service Committee becomes more concerned for message and for more permanent workers in some areas and as missionary work develops certain "service" concepts as in "centers" and in relief work. This sharing between types of work is yet very slight, but is making progress. The center in Kingston, Jamaica, is but one illustration of the intermingling of "missions" and "service" concepts.

Another diversity created by the isolation of Friends from other Friends over the thousands of miles was that of religious terminology. Common concerns and common faith are often expressed in terms relatively unfamiliar to Friends elsewhere. It gives the impression of a greater diversity of faith than really exists. As Friends meet Friends in conferences, traveling ministry and otherwise, we are beginning to discern better the meaning of our words so that the word symbols will not stand in the place of spiritual reality.

As the Streams Meet

The above is too brief even to be accurate, for there are many influences and many explanations besides migrations and geography that enter into our present

diversities, but we can hardly overweight those two influences in the life of the Society of Friends.

These streams of Friendly life once diverging are now converging. There is no other body of Friends on earth where there is a more representative diversity than in the Five Years Meeting. We are a proving ground for I Corinthians 12. North cannot say to South, or East to West, or prairie to city, "I have no need of thee"—God having given to us in Christ the unity of a body that not only tolerates diversity but uses it.

As we find one another, it is not merely by a horizontal approach. It is triangular — from the points where each of us stands, we must go deeper as we move toward one another. There can be no unity except it be in something greater than ourselves. How can we better say it than to focus all of our progress in the faith and spirit of John 3:16.

Peace Through Forgiveness

RECENTLY we sat in extended conversation with a man who has been successful in political and civic life and who, in recent months, has been through a siege of serious illness. For some time it was not certain whether he would live. It was not the fear of death, but the meaning of life — life stripped of all physical security — that led him to a new sense of spiritual reality. As he had time to think, there came to him a better perspective of life. He had not realized before how much he had lived with his own grievances, prejudices and ambitions. The basic question of what life is about came to him with a new realization. Life came into "focus."

Stored in his files was written evidence accumulated through recent years against his political enemies — the kind of evidence that might be brought readily to hand in any possible political encounter. After he was on his way to recovery he took all of these papers from his files, tore them to pieces and threw them in the fire. He now lives, so he witnessed, with no grudges lying ahead. "I have found peace with all men," he said. "I had not realized how much my resentments toward certain other people were simply the conflicts within my own soul. Now come what may, to live or to die, I have perfect peace."

As Jesus indicated to Peter, forgiveness is not something one multiplies like figures—even "seventy times seven" is not the requirement. It is rather a spirit—in which the true motive of conflict is understood and there comes instead of resentment a great release, warm confidence, a wonderful peace.

God's forgiveness of us is complete. "As far as the East is from the West, so far has he removed our sins from us."

E. T. E.

Hospitality Without Murmuring

By Laura E. Carson

"Above all, be keen to love one another, for love hides a host of sins. Be hospitable to each other, and do not grudge it." I Peter 4:8, 9

Although the incident described in this article is related of Eastern Friends, the message of "Hospitality Without Murmuring" is for all of us, since such stories might be told of any part of our country. This is an eloquent plea for meaningful friendliness and true brotherhood among all who call themselves Friends.

Quakers from the first gave expression to their fundamental faith in the power of the Light of God within by loving one another and by loving their enemies. "They will meet, they will help and stick to one another" and "look how the Quakers love and take care of one another" was said of their relationships with fellow seekers. William Penn in the Preface to the *Journal of George Fox* affirms that not only did they "refuse to be revenged for injuries done them, and condemned it as of unchristian spirit, but they did freely forgive, yea, help and relieve those that had been cruel to them, when it was in their power to have been even with them." As persecution drove them nearer together, the title "Friends" first began to be used and this as early as 1652.

That ability to make effective the second great commandment is dependent on desire and intention to give oneself to loving God, to letting the Light of God shine through, is testified to by all sincere seekers. Even Jesus said, "The Son can do nothing of himself." That Friends, then, together with those of other religious faiths have gaps in their "givingness" and ability to love is to be expected, religious bodies being made up of individuals with varying degrees of devotion. That Friends as a whole should excel in love and hospitality and compassion might be expected because of their cardinal creed, if it may be so-called, of waiting on God for guidance and power.

The Loyal Needy Forgotten

It is not surprising, either, if the Friends' work of friendship and relief in the many stricken sections of the world is given priority over love and hospitality to members of their own Meetings. Like the neglect of the proverbial shoemaker's children, the local needy frequently go, literally and psychologically, unshod. It is to their need that this article speaks, for Friends, of all people, should to the degree possible "hold unfailing" their love for one another. As Paul says, "Let us do good unto all men, especially unto them who are of the household of faith," for thereby is fellowship strengthened, love deepened and hope spread to the far corners of the world. On the intensiveness of love for one another depends the extensiveness of the Kingdom.

The story of "the tailor"* is a case in point. The townspeople knew him as a poor and ill-educated immigrant but one with gentle and friendly ways. Coming into contact with the democratic fellowship and silent worship of a Friends' meeting, he made formal application for membership and was accepted.

As time wore on he was never asked to fill committee vacancies or to use his eager, waiting talents; his ability to tell stories to children; his skill in preparing clothing that could be shipped to needy centers. Friends conversing intimately with one another would change conspicuously from "thee" to "you" when addressing him. They never troubled to discover his sensitivity to the things of the spirit, his wide sym-

**Friends Intelligencer*, May, 1943

pathies, his desire to be a world citizen. He was never sure whether he was deliberately or thoughtlessly shut away from Friends' fellowship. Bewildered but unembittered, he drifted away from the Society, convinced that he was not wanted, persuaded that he had nothing to offer.

A few years later at his death a member of his Meeting remarked sorrowfully, "As a Friend he was a failure. We were unable to do anything for him."

Thomas Kelly's Experience

What a contrast this incident presents to the way of Friends like Thomas Kelly who experienced intimate fellowship with German Quakers and with others of all social classes in Germany during the summer of 1938. "I think, for example," he wrote to a friend. "of a day laborer in Stuttgart whom I visited recently. He knows the Presence so well, and we talked for a half an hour and stood together in silence and fully understood each other. He can't even speak correct German, but oh what a precious soul . . . I have had several long talks with the wife of a German who has horny hands from desperately hard work. She loves the oppressed and the poor and the simple folk in a way that reminds me of St. Francis of Assisi. She knows the depths of the Divine Presence, the peace and creative power that you know, and through no grace of my own, I know also. Such consecration of life is amazing."

It should be said that since a number of Friends' Meetings are unpastored, a greater obligation is laid upon individual members to meet needs in local constituencies. In meetings for Ministry and Counsel, composed of members who have the spiritual oversight of Friends, a trend is evident, making use of modern psychotherapy and counseling. That more of this is needed is indicated in the following experience of a contemporary.

A Contemporary's Story

A social worker, after long thinking and study, and after absorbing as much as possible of Thomas Kelly's radiance of living, applied and was admitted to a Friends' Meeting in the East. She had had, previous to her admission, several happy relationships with members of the Society. Her personality was one of outgoingness and warmth.

Following a serious injury, she asked her Meeting if one of the members could see that her compensation checks were forwarded. The reply forthcoming was that it was not possible for the Meeting to go into any legal matters at all (with no thought of a member taking personal responsibility, or of changing antedated rules or of offering help that was needed in addition to the compensation checks). The advice was given, however, that her son take the responsibility but Friends did not trouble to find out that her son was sick at the time with an illness from which he did not recover.

It was then that she first began to wonder why Friends worked so very hard for the needy all around the world and yet how some had so little concern about members right on their doorstep.

Later, following her recovery, there came a brief, cold note of discouragement from a member of another Meeting in an Eastern city where she had lived for years and to which she desired to return for employment—a note in which the use of mere common courtesy let alone love would have produced more warmth. She proceeded to this city, nevertheless, found employment and a place to live with the help of others outside the Meeting. Notwithstanding her previous experiences, however, she attended the local Meeting for a summer but never found the fellowship she needed. Yet she remained a Friend who, because of the radiant ones she had known, believed there must be others who did not act like "hereditary priests."

As she reached retirement age, she was threatened with an incurable disease and became frail and fatigued. Once more she approached her own Meeting of Friends, merely asking for information regarding a Home for the Aged. She was shocked to receive after several weeks a reply from the Committee on Necessities to the effect that since she had a daughter still living, she should be responsible for any need of the mother's. Aside from antiquated thinking, which might have dated the letter 1848 instead of 1948—placing all responsibility on children—no pain had been taken to discover that the daughter was living in very cramped quarters and taking the responsibility of a child sick with polio.

No Personal Knowledge?

A later communication from an Overseers Committee began with the words, "The Overseers, many of whom have no personal knowledge of thee," which put the whole problem in a nutshell. No personal knowledge, and apparently little desire for it! No use of the tools of measurement and evaluation that modern counselling and psychiatry offer, to say nothing of warmth!

This may be a somewhat isolated experience, too, of which there are few others. It is so hoped.

Notwithstanding, this article makes a plea for a quickening of understanding; for a plugging warmth that can be released only by the Inner Light; for

(Continued on page 300)

YOUNG FRIENDS CONFER ON FAITH AT WORK

The Third Young Friends Conference, held August 28-September 1 at Wilmington College in Ohio, brought together approximately 240 young Friends from almost every place in the United States where there are Quakers. Only four of our twenty-five Yearly Meetings were not represented. Thomas Chapman from Ireland, John Gundry from England, Roger Magloire from Haiti and several Friends from Canada brought fellowship from other nations to the group.

Previous Conferences

Previous conferences at Earlham College in 1947 and at William Penn College in 1949 had led young Friends to consider the nature and the state of their faith, so that the background for this year's conference, "Our Faith at Work," had been laid in many young Friends' minds. In group discussions, worship periods, informal conversation, and lectures by Quaker leaders, the Conference considered the implications of a living, vital faith, and the effect of such a faith upon ourselves as individuals, upon our Meetings, our communities, our nation and our world. Young Friends seemed to be alive to the possibilities of action and yet very aware of the need for vast spiritual resources behind any attempt to better the world around us.

The five main addresses on the different areas of faith were given by a representative group of Quaker leaders; Ernest Lamb of California Yearly Meeting, Levinus Painter of New York Yearly Meeting, Herschel Folger of North Carolina Yearly Meeting, Kenneth Boulding of Iowa Yearly Meeting (conservative) and Ora Lovell of Ohio Yearly Meeting (independent). Harold Chance of the American Friends Service Committee gave the introductory address. Thomas S. Brown of Earlham College led the evening discussions. The Young Friends at the Conference had an opportunity to talk with most of these leaders at any time during the Conference week, as well as with a number of resource persons, and the fellowship between older and younger Friends contributed a great deal to the alert and receptive atmosphere of the Conference.

Summary Available

A summary of the thinking of the Conference in each of the five areas to which our faith must be applied—self, Meeting, community, nation and world —was developed by a committee of young Friends at the Conference, and will soon be available. The *results* of such a Conference, however, can only be seen in the lives of young Friends themselves through the coming years.

OUR NEW EMPHASIS

For the Advance

"The supreme purpose of the Christian church is to make Jesus Christ known, trusted, loved, obeyed and exemplified in the whole range of individual life and also in human relationships." So writes John R. Mott in his book, *The Larger Evangelism.*

As we begin our second year of the Friends Advance, our emphasis will be on *Evangelism and Outreach.* We shall use the increased interest and expanded program of the first year's Emphasis and channel them into this new Emphasis.

Evangelism

This is often restricted to a method of presenting the Gospel. It is more than that; it is caring for the individual beyond the point of decision into the maturing of a well-developed Christian character. In the Study Outlines prepared for the Five Years Meeting sessions, there were three types of evangelism suggested for our consideration. They were *Evangelism of Worship, Educational Evangelism,* and *Fellowship Evangelism.* In addition we have *Personal Evangelism, Visitation Evangelism, Christian Education Evangelism, Teaching Missions, Preaching Missions,* and the special meetings, or *Revivals.*

ADAPT FOR LOCAL FIELD

Friends are encouraged to study their local field, and adapt any of the above methods and programs that can meet the needs of the community. In addition to the local program there should be an extensive program of Visitation Evangelism developed by the Quarterly Meeting and Yearly Meeting. This is something of the type of "visiting ministry" familiar to Friends in the earlier days of the Society, and includes the visiting of groups across Meeting, Quarterly Meeting and Yearly Meeting boundaries. It also suggests the visiting of all Meetings of the Yearly, or Quarterly Meeting by members of the respective Evangelistic Committees. A letter has gone to the chairman of the Yearly Meeting Committees on Evangelism and Church Extension.

Church Extension

The sequence of Evangelism is Church Extension. A survey of your community will reveal certain "responsibilities," or persons for whom the Meeting should assume a real sense of concern. There is also an open field in the new housing areas, suburban areas where Friends live, radio programs, distribution of literature, and in a series of special interest meetings. In the promotion of Evangelism and Church Extension there is an excellent opportunity to use tracts or pamphlets. They can be given to individuals, mailed in letters, placed in racks at the Meeting-house, hospitals, stores, bus or rail depots. Non-resident members, and inactive ones can be reached by mail. One of the larger denominations has developed a "Tract-of-the-Month Club" and issues a special series for monthly distribution. The kind of tracts used is important, and a packet of typical materials is being mailed to the Chairmen of the Yearly Meetings' Committees. It will include personal message, devotional, and Friends emphasis tracts. These brief leaflets are inexpensive, usually one or two cents each. Many of you are now using the "Upper Room" and similar devotional materials. Tracts will supplement this excellent devotional aid. We have a limited supply of several excellent tracts published by the Baptists and acceptable for use among Friends generally. Sample packets will be sent upon receipt of fifteen cents, to defray costs.

In the new booklet on Friends Advance, now being assembled for printing, there will be a fuller expression of the above suggestions, and examples of what Friends are doing in *Evangelism and Church Extension.* We shall report other examples as they come to our attention through the year.

Missions

Closely linked to the field of Evangelism and Church Extension is the Missionary Outreach. Oftentimes we discover that our mission fields are each a small area in which all our home efforts are duplicated. We stress evangelism, education, peace, finance, missions among our members on the islands of Cuba and Jamaica, the plateaus of Africa and the other stations we have established under the American Friends Board of Missions. What more can we add to the well-established program of that Board?

There is vital continuation of work already established as well as its expansion. There is the recurring obligation of finance, of personnel and of the need for educating every generation to the opportunity for Christian service and stewardship, so that the work may continue to meet the need and desires of our Friends in other lands. To assist us this year, the Board is preparing a series of booklets giving to us an insight into the homes and lives of these Friends. The titles are based on *Home Life* in Cuba, Jamaica, Africa, etc. Plan to secure sufficient copies for your Meeting to study and prepare for an expanded missionary program.

Inspiration, Visitation, Information should be key words in your program of Advance for 1951-52. Continue to develop the Local Meeting Fellowship and channel local Friends' interest into the expanded program of the Church, under the care of the Meeting on Ministry and Counsel, the Committee on Evangelism and Church Extension and the Committee on Missions. This threefold guidance should find us well along the road to Christian maturity when we reach the next guidepost of our Friends Advance.

Harold N. Tollefson

AUTUMN ROADS

Give me a night of frost, then let me take
A narrow road that winds through autumn woods,
And glimpse the curving shore of some clear lake
While I survey the wealth of nature's goods.
Wild grapes hang mellow in the temepered heat
Against a screen of dappled red and gold,
While blazing berries of the bitter-sweet
Fling out their challenge to the coming cold.
Down such a woodland path at every turn
An oriental splendor meets the gaze
With flame of sumac, green of wayside fern,
All blended in the late September haze.
Oh, that all men in perilous abodes
Could know the peaceful charm of autumn roads!

LUCILE CHANDLER

MAKE REAL THE DREAM

Above the clamor of the world's unrest
The urgent voice of Justice rises clear,
Demanding that all men be freed from fear —
Degrading penury — the tragic tear.
She would give succor to the long-oppressed,
And make the driven slave her honored guest.
She visions every race sublimely blessed —
A rising hope for peoples far and near.

O struggling masses, join you myriad hands
In faith, believing life can be sublime.
No force can halt for long your upward climb
Linked each to each by love's fraternal bands.
Make real the dream of freedom for all lands —
Unbroken peace until the end of time!

LUCILE CHANDLER

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Life We Prize, by Elton Trueblood; Harper and Brothers; 218 pages; $2.50.

Elton Trueblood seeks to describe quite clearly the moral bases for the way of life we prize in our country in response to the Communist challenge to our life. The subject of this book is very timely since we are perplexed by this problem of the conflict of ideologies. This is another example of the author's ability, exhibited in some of his earlier books, to put his finger on the vague wonderings and fleeting thoughts that are current in the minds of many people.

We have been losing ground rapidly in the eyes of our fellowmen outside our land because most of our effort has been spent in a negative condemnation of Communism rather than a positive alternative to Communism. This book calls us to respond to this challenge by revealing more clearly the moral foundations of a better way of life than the way of life Stalin prizes. "Now there has occurred one of the most revolutionary shifts in moral prestige which the modern world has witnessed. Suddenly we are looked upon by a large part of the other inhabitants of the earth, not as those who overcome the oppressor, but as the *oppressor himself.*"

In the face of this situation, the author suggests this manner of response to the challenge:

"It is well known that the most successful card which the men of the Kremlin have played, during the past thirty years, has been the dream of a revolutionary world order, which has convinced many of the suppressed millions that it holds a hope for altered conditions of living for them. But if we who prize the life of the West are really loyal to the faith which has actuated the best we have, and if we can combine our idea of the infinite value of personality with boldness of imagination in putting it into effect, we can present the perplexed peoples of the earth with a dream far more exciting than that advertised by the Kremlin."

The book does not present a pattern for foreign policy or national action on the political level; rather it presents some guides for a pattern of action for individual citizens, not just citizens of the U.S.A., but for those seeking to become citizens of the Kingdom of God. As Elton Trueblood has shown in some of his other well-known books, he is very able in describing current ills. The reviewer feels that his ability in proposing remedies in something less than his ability to see present weaknesses.

However, the author makes his best proposal for a remedy in the final chapter devoted to describing a basic faith which must be at work at the heart of the life we prize. The previous chapters are void of theological terminology and conventional religious language, which are stumbling blocks to many readers. The last chapter is couched in simple terms, but this does not mean that one can expect to comprehend fully its content with a hasty reading. This chapter, as well as the whole book, deserves careful and thoughtful reading and reflection.

I welcome the publication of this book in the hope that we may see more clearly the moral foundations of the life we prize and thereby become better equipped to share it among our needy and seeking fellowmen.

David O. Stanfield

FRIENDS TEACHERS AND STUDENTS — NOTE!

There are more than one hundred colleges and universities which have Friends Meetings on or near their campuses. Friends teachers and students may write the Friends Fellowship Council, 20 South 12th St., Philadelphia, Pa., for information on their location and time of meeting.

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A Report From Costa Rica

A little colony of forty people, most of them Friends from Fairhope, Alabama, emigrated last winter to Costa Rica in an effort to make a community which might live without participating in militarism and war economy. Many Friends have followed with interest this new pioneering. Following is a condensation of an open letter sent by Arthur R. Rockwell for the group.

AFTER nearly six months of ardent search throughout Costa Rica, we finally found suitable and available land with as nearly all the requirements that we could possible hope for. Our land is located straight north of Puntarenas on the Pacific slops of a volcanic range of mountains. Guacimal is the nearest settlement and the Guacimal River flows through our tract.

The over all name of this territory is Cerro Plano (flat hill), which is born out in the fact that the ridges are flattened on top rather than the typical-to-Costa Rica straight up and straight down the other side. Consequently there is enough reasonably level land over it to allow a diversity of types of farming—grazing and dairying, truck crops and gardening, coffee (on a small scale) as well as sugar cane, corn and perhaps some grain sorghum for chicken feed.

Our 1800 manzanas (3000 acres) includes a large amount of virgin timber land, much of which should remain in timber from a conservation standpoint. There are many trees of fine hardwood varieties, some of tremendous size. We are assured of continual water supply. We have hopes of using the river for water power, eventually. The tract will be subdivided into individual homesteads amongst the families now in Costa Rica. The altitude is 4,600 feet and the temperature ranges from 60° to 80°. The rainy season begins in May and lasts until December. There are sunny days, however, in rainy season. Mist is prevalent year 'round, coming over the ridge from Atlantic rains. This assures green pastures all the months of the year. And so it was that with green forests, green pastures and green crops growing year 'round, we named our new found land Monteverde (Mountain Green).

"Avocados, Yucca . . ."

Although not quite so prolific as in the lowlands, the tropical fruits and vegetables do alright here. Now bearing are oranges, bananas, avocados, guavas, yucca, nampi, artichokes, sweet potatoes, etc. We want to try growing mangos, papayas and pineapples. The cooler weather vegetables do well, such as lettuce, carrots, beets, cabbage, spinach, etc. With what vegetables are growing on our land and what the neighbors are willing to sell, we have had a sufficient amount to supplement our mainstay diet of rice and beans. Almost every family has a cow or two so we enjoy an abundance of dairy products.

A soil test showed that there is an abundance of all necessary elements except phosphate, which is lacking everywhere in Costa Rica.

Monteverde had a scattering of squatters over it, whose "rights" we bought out as well as the land title from a Costa Rican land company. A somewhat delapidated saw mill left by one of them is getting out rough lumber for tent floors and sides, as families get moved up to occupy them.

There is a fair-sized but crude house nearby the mill, where the former owner and his family lived. This building serves several purposes at Monteverde. Two rooms go to make up our pulperia (community store.) The largest room serves as a place for public gatherings and school room. Here our Friends Meetings for worship are held twice a week and are attended by all members of the community. Another room or two serve as boys' dormitories for the young single fellows.

The nearest doctor and hospital are at Puntarenas; however we are equipped in the group to do First Aid and doctoring of minor ailments.

Beauties of Nature

Everywhere at Monteverde are the beauties of nature to be enjoyed: the numberous colorful and curious birds and those which sing so beautifully from morn 'til night; the many pretty butterflies; fireflies at night and hundreds of interesting little beetles, bugs and worms. Of course we aren't anxious to see the scorpion, tarantula spider and the little green snake that is somewhat poisonous but seldom seen. The undergrowth in the forests is a maze of lacy ferns, lovely vines, wild begonias and canas, little succulent plants and cacti, the parasitic plants, green moss and bushes with curious blooms or berries on them. If one goes deep enough into the woods, he may catch a glimpse of monkeys high overhead in huge old trees. Other wild life is to be found also, though not always so easily: deer, wild turkey and mountain hen and a number of smaller fur-bearing animals—the slothe, coati mundi, tapesquinti, mountain lion, etc.

Monteverde is a very wonderful and beautiful place just to live but there is also much work to be done and no doubt some hardships ahead to be weathered. But having found the place to our liking, it will be interesting and enjoyable to see what we can develop it into in the future.

In Friendship,
From our group in Costa Rica

Monteverde de Guacimal
Provincia de Puntarenas
Costa Rica, C. A.

CHURCH CONFERENCE IN GERMANY

Cornelius Kruse, head of the department of philosophy at Wesleyan University, Middletown, Connecticut, who is in Berlin this summer visiting among Friends on behalf of the American Friends Service Committee, attended the third "Deutsche Evangelische Kirchentag" in that city recently. Over 200,000 people gathered for the occasion, which is a German laymen's church conference. Cornelius Kruse wrote from Berlin after attending Kirchentag, "Christian faith seems to be the only bond or bridge that is left to bring together a Germany that is so painfully divided and torn . . . The sincerity and fervor of the religious feelings and convictions were exceedingly touching and impressive. It is clear that Christianity is a view to be reckoned with, even in the East Zone . . . There were many young people and one could frequently see young men wearing in their lapels a little insignia composed of a circle and a cross. A young man of whom I inquired about the meaning told me it took great courage to wear it because it indicated that one was ready to declare oneself a Christian."

HOSPITALITY WITHOUT MURMURING

(Continued from page 297)

not only an acceptance of physically and psychologically crippled and handicapped people, but for a breadth and depth of love, for a compassion and sensitivity to needs such as that which is beautifully and forcefully described in the Scriptural nuggets:

"Faithful are the wounds of a friend." "A friend loveth at all times, and a brother is born of adversity." "Greater love hath no man than this, that a man lay down his life for his friends."

Yes, it is particularly laid upon Friends to "be keen to love one another, for love hides a host of sins;" to use "hospitality one to another without murmuring," and "to serve one another, each with the talent he has received, as efficient stewards of God's varied grace."

POETRY CONTRIBUTOR

Lucile Chandler, 968 17th Avenue S. E., Minneapolis 14, Minnesota.

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

BETTER PREPARED MISSIONARIES

During the past 150 years of the present era of the extension of the Christian church, there has been developed an accumulating body of experience, information and even a basic philosophy. Earlier the church moved in one or two directions. But the present epoch has seen it reaching out in the direction of all peoples of the earth.

This body of information, experience, and philosophy is rapidly being recorded in many books some of which form the basis of classes in our seminaries and schools of mission. Unfortunately, few Friends have the opportunity of attending such classes.

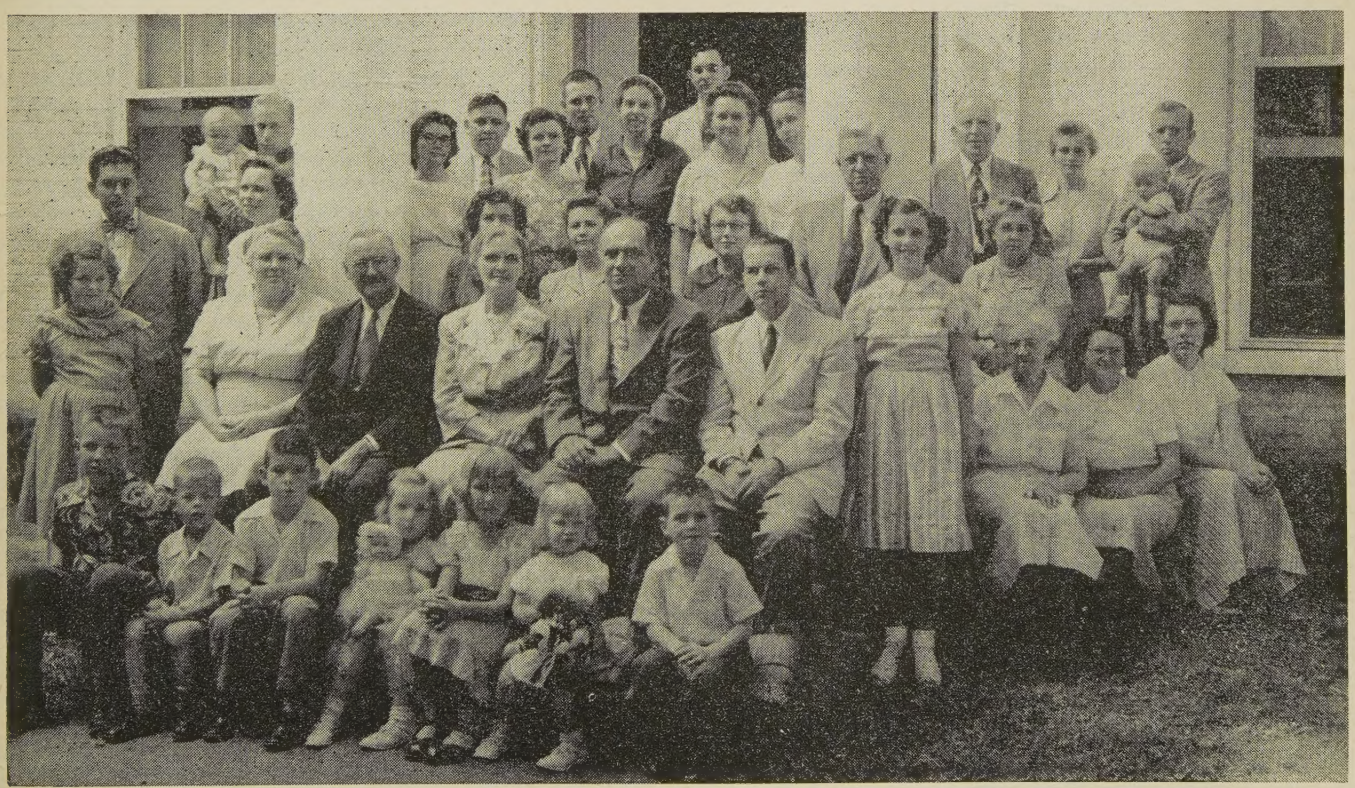
But the mission board of the Five Years Meeting decided that no longer should our missionaries go to the field without the advantage of this experience, information, and philosophy as a means of guiding them in their work abroad. The board felt that it was not only uneconomical but at the same time out of reason to ask young people to go abroad in their efforts to establish the Christian church without at least an introduction to this accumulation of experience when it is so readily available. Consequently, in 1948, and again in 1951, when there have been sufficient missionaries to justify the organization and expense of such a conference, the mission board has held at Quaker Hill a preparatory conference made up of the outgoing missionaries, people who are interested as possible missionaries of the future, their children, resource people from each field, teachers, and board members. This year the conference was held at Quaker Hill, Richmond, Indiana, from August 6 to 24, with those present shown in the above picture.

Classes were held daily in four major phases of life and activities of the modern missionary movement.

In the class on Philosophy of Christian World Missions, we looked into the underlying motives, objectives, and reasons for the growth of the Christian church on a world-wide scale. It was necessary to help the students see more clearly the uniqueness of Christianity in a world of various religions and philosophies.

One of the texts used in the class on the Science and Practice of Missions was entitled, "What Would You Do?" In one of our monthly meetings in East Africa a few years ago a former member of the church who had drifted away from it because he married a total of four wives, asked to be accepted back into the Christian church, stating that he was willing to put away all but one of his wives provided the church did not require him to keep the first one. Under such conditions, the three wives would almost automatically become public women. What would you do if suddenly faced with such a problem? If you were confronted with the situation as it exists in Jamaica, where over seventy per cent of the people are illegitimate, would you accept them into church membership or would you deny spiritual ministry that comes from active participation and association with Christians? Would you accept into church membership, as we usually do here, anyone who may request for membership and shows evidence of living a Christian life or would you hold them off, require them to go through a period of probation and study? If so, what would be the basis of study and acceptance into the Christian church? Missions of all denominations have been facing these questions for over a hundred years.

One of the most valuable classes was that of Personal Adjustments. The new missionary is thrust into a new civilization with people who are basically human just like we are, who love and hate, get hungry and tired, as we, but



Preparatory Conference for Outgoing Missionaries. Left to right, *first row* (children): Steven Wilhite, Gary Nash, William Smith, Linda Wilhite, Donna Wilhite, Marilyn Wilhite, Thomas Smith.
Second row: Jannice Nash, Faith A. Terrell, Robert T. Henry, Edith Henry, Wilbur C. Harr, Rolla Foley, Betty Lou Smith, Florence Reagan, Martha K. Tubesing, Lois Harned.
Third row: Sterrett Nash, Lulu Rauha, Helen Fletcher, Phebe McCarty, Martha Peery, Merle L. Davis, Naomi Flatter.
Fourth row: Taru Rauha (infant), Onni Rauha, Julia Reynolds, Opal Smith, Marjorie Wilhite, Edith Ratcliff, Grace Nash, Adam Flatter, Shirley Lock, Philip Lock (infant), Louis L. Lock.
Back row: Logan Smith, Harold L. Wilhite, Delbert Reynolds.

who have somewhat different habits, customs, modes, and attitudes. But not only must the missionary adjust himself to these conditions, but he finds himself forcibly associated in an unusually close manner with Americans who must work together for a common cause in an organization of peoples of another nationality, located thousands of miles away from the employing agency. Inevitably there are many occupational risks to a missionary's life and his success or failure will largely depend upon his ability to adjust to all these circumstances.

The purpose of the fourth class was to help the missionary understand the reasons lying behind the board's regulations as contained in the manual which has been drawn up and progressively changed as circumstances have arisen requiring rulings and regulations for all.

TEACHERS

In such a Preparatory Conference for Outgoing Missionaries, we have felt that it is highly important to have not only men and women of experience, but also those who are able to organize that body of experience on a mission field in such a way as to present it in a very brief period of concentrated preparation. Both times that the conference has been held, we have felt very fortunate in the leaders which have been secured. This year we had with us again Wilber C. Harr, professor of missions of the Evangelical Theological Seminary of Naperville, Illinois, who also has served as a missionary in Africa. He is one of our leading mission instructors in the universities and seminaries of our country today. Robert and Edith Henry, of the Methodist Church, with over thirty years experience as missionaries in China, were with us for the first time this year and proved to be of great value not only in the class room but in the informal discussions as well. For part of the time, Faith A. Terrell, and later other members of the board, led the discussion on a study of the manual.

The activities of the day usually began about six o'clock in the morning. Classes occupied the morning, part of the afternoon, and evening. Frequently, pictures of our various mission fields were shown to help all the missionaries have a better understanding of all of the work of the Five Years Meeting abroad. This was usually followed by informal discussions in groups that frequently lasted until midnight.

A guest who must be plied with alcohol to make him interesting is hardly worth entertaining in the first place.

National Temperance Digest

WILMINGTON FRIENDS SHARE THEIR SESSIONS

The 60th annual session of Wilmington Yearly Meeting was held at Wilmington College August 13-19. Glenn A. Reece, speaking on "Some Effective Methods of Evangelism Today" to the Ministry and Counsel reminded us that the objective of God is man, and suggested various ways of working to bring about the response to the will of God in the life of any person. Eugene Kreves, pastor of Cincinnati Meeting, was given a certificate of recognition as a Friends minister.

It was a great source of encouragement to have the younger generation participating in all kinds of activity and service. Junior Yearly Meeting with a well planned program of worship, work and recreation, trained more than a hundred girls and boys in the exercise of Christian principles. Young Friends accomplished two major projects the past year: the building of the road leading to the Young Friends Camp at Lake Gowan and the project in which a group assisted with the repair and the redecoration of the Friends Church at Knoxville, Tenn. The play, "As the Twig is Bent," written by young Friends of the Yearly Meeting, was enacted before a large audience.

SPEAKERS AND SCHOOLS

A number of Friends, many of whom were from outside Wilmington Yearly Meeting, addressed the sessions. Among these were Truman D. Whitaker, Payton Crouse, Homer Morris, Norval Webb, Seth B. Hinshaw, David Henley and R. Ernest Lamb. Clyde Rogers, director of the Town and Country Department of the Ohio Council of Churches told of the work of the council in uniting the efforts of the church and farm organizations. L. Glenn Switzer discussed the Men's Extension Movement. Dr. Samuel D. Marble in summarizing the annual report of Wilmington College, urged support from the Yearly Meeting in solving four major problems: scholarships, interracial policy, promotion of the Quaker message, and the bearing of Friends peace testimony. This plea resulted in the recommendation of the Peace and Service Committee which said, in part, "We urge those persons responsible for the policies of our college to do all in their power to retain freedom of speech, of expression and of inquiry that are the proper inheritance of an American institution of learning . . . The Yearly Meeting calls on Wilmington College as an agency of the Society of Friends to stand clearly in behalf of the Quaker testimony for peace and friendship." The Yearly Meeting approved the recommendation. Josephine Dunlop reported that Friendsville Academy is about ready for its 94th year of service and that the financial condition is much improved.

James F. Walker told of the work of the Friends Fellowship Council and the Friends World Committee. The film, "Prevue of '52," was shown the Yearly Meeting by James Furbay. Twenty delegates and twenty alternates from the Yearly Meeting were appointed to attend the World Conference in 1952.

We have heard the trumpet call to confidence in Christ as we seek to make Evangelism and Outreach felt in the churches and Sunday schools, in college classrooms and grade school rooms, throughout the Yearly Meeting and the Five Years Meeting, and to the Oxford Conference of 1952.

Bessie B. Haworth

A REPORT OF PROGRESS FROM OREGON YEARLY MEETING

Under the blessing of God, Oregon Yearly Meeting of the Friends Church held its 59th Yearly Meeting at Newberg, Oregon, August 15-21. Gervas A. Carey and Mary Sutton served the meeting most acceptably as presiding and recording clerks. Each was chosen for another year of service. Dr. Lowell Roberts, head of the Bible department of Friends University, served as guest speaker. His inspirational messages in the day and evangelistic sermons at night were very fruitful.

After ten years of faithful service our General Superintendent, Joseph G. Reece, felt that he should not continue in that capacity and has accepted the pastorate of the Denair Friends Church in California. Dean Gregory, pastor of the Second Friends Church in Portland, was chosen as his successor.

Outstanding among the reports of the departments were those of the Boards of Evangelism and Missions. Evangelistic efforts in established Meetings and in new territory have resulted in a substantial increase in membership, which now stands at 4,582 members. The Yearly Meeting has shown great interest in our missionary work in Bolivia, where we now have the largest mission in that South American country numbering over a thousand believers.

Oregon Yearly Meeting will meet in August, 1952, at Greenleaf, Idaho.

Herman H. Macy

The Japan International Christian University is the most strategic missionary undertaking in higher education ever attempted on a united basis by the Church."

Bishop Henry W. Hobson

The Sunday School Lesson

Prepared by Russell E. Rees

For October 7—Abraham, God's Pioneer

Genesis 12:1-9, 13:14-17

At the start of the new quarter's lessons, it may be worth while to clarify some terms which will be used many times. *Semite* is the name of a group of people, including Arabs, Babylonians, Assyrians, Syrians, Phoenicians, Moabites, Ammonites, Edomites, Canaanites and Hebrews. They all spoke a language with a common background, and shared some religious ideas. From the Biblical standpoint, they were descendants of Shem (or the Greek spelling Sem, thus Semites). *Hebrew* is probably derived from Eber, meaning the other side, and meant simply people who lived on the other side of the Euphrates river. The most notable of these people was Abraham, who led a migration finally settling in Palestine. Thus Hebrew came to mean the descendants of Abraham. *Jew* originally meant people of the tribe of Judah, but after the exile the name was applied to all the people who returned from captivity. Still later it was applied to all Hebrew people. These distinctions should be kept in mind and an attempt made to use the words in their true meaning.

The problem of over-population was serious in the Tigres-Euphrates valley because of its productivity. One bold man, acting under a sense of religious imperative combined with a desire for room for growth, left Ur, the city of his origin, moved northward to Haran, a city in Mesopotamia with similar language and religion, and then after a generation moved on south and west to the land of the Canaanites, which became his home.

The story of his going is told in the account in Genesis, with a deep religious background. He went because God urged him to go; that is, he had a concern to provide a better opportunity for his family, and to get away from influences which were unsuitable to him in Chaldee. The relationship with God was in the form of a covenant. God's promise was to bless him, to make his name great, to make him a blessing, to bless all the families of the earth through him, and to secure a home for him in a new land.

Abraham, on his part was to be loyal and devoted to God. This loyalty is shown by the fact that at every stop along the way, Abraham built an altar and worshipped God, leaving behind these altars which came to be sacred places in the nation's history. Shechem, Bethel and Hebron thus became a part of the spiritual history of the nation.

The outstanding expressions of Abraham's religion may be listed as follows: new altars were set up wherever he went, showing his continuing religious faith; his great generosity toward Lot, in the difference over grazing ground; his absolute willingness to follow the will of God even to the point of sacrificing his own son; and the wonderful story of his intercession for the evil city of Sodom. Thus one sees developing, even at so early a date, the close connection between religion and morality, between devotion and duty. The world has indeed been blessed, every family in it, by the stream of Hebrew ethical religion, which began to take its direction under the leadership of Abraham.

Questions:

1. What is the relationship between following the will of God and exercising good judgment?

2. Would you be willing to be one of God's Pioneers because of a religious conviction? What kind of conviction would lead you to migrate to a less developed country? Are your ethical ideas as strong as Abraham's?

For October 14—Jacob Receives the Promise

Genesis 28:10-22

The candid way in which the Old Testament deals with its major characters has always been a great recommendation of the writings. It is one of the evidences that the true motivation of the books was not simply nationalism, or hero worship, but search for ethical values. The men and women who walk across the pages of Hebrew history are not stained glass window saints, but as a recent writer says, saints without halos.

Jacob had a very bad start, made serious errors and was for a long time unrepentant, but he became one of the great Hebrew triumvirate, Abraham, Isaac and Jacob. It would appear that religion went down hill rapidly in three generations, for Jacob is a far cry from his grandfather, at least in his younger days. The growth in character was slow, and full of disappointing hesitations.

After certain underhanded actions toward his brother, Jacob found it necessary to flee for his life, and since there were family stories of relatives in the neighborhood of Haran, that was his destination. He started out with a prickly conscience, a dread of the unknown future, a loneliness and sense of need which would be normal to a young man in his condition. In a way he was ripe for religion. He needed something which he did not have in his own life and character. Combined with this he slept one night at the old altar, built by Abraham and made sacred by family tradition, at Bethel. The stone under his head was hard, the memories were alive in the place, and the boy's need great. No wonder he dreamed!

The dream which Jacob had that night took him back to the religious promises made to Abraham, and which no doubt as a boy he had heard many times. In it he saw that he was not alone unless he choose to be alone. If he were willing, the God who had been the traveling companion of Abraham would be his also. A bad start need not mean a bad end. Just as God had made a promise to his grandfather and had been true to that promise, so he was willing to make one to the grandson and keep it too. God would go with him, keep him, and bring him back if he were willing to have it so.

When the young lad awoke in the morning he was filled with the thrill of a new hope and a new commitment. To be perfectly truthful the full cure did not happen all at once. Jacob was still Jacob for a long time, and he had to be watched. But a fresh insight must have come to him in this religious experience, and the leaven was to keep on working in him until a measure of stability and integrity was achieved in later life.

This story will bear careful study as a key to understanding religious experience. First, good family background, in which real religion is honored and practiced, is a mighty influence in the lives of people. It often tips the scales when the outcome is doubtful. Second, there are times and seasons of spiritual sensitiveness. Religious leaders need to know how to recognize these fertile times, and to speak a "word in due season." Third, God's faithfulness is eternal, and if we see it, it may turn us to the right, no matter how bad our beginnings may have been. And fourth, a commitment made with sincerity may grow dim, but honestly made, lasts as long as life itself.

Questions:

1. Does God use only perfect people for his purposes? What evidence do you have that he sometimes uses very weak people?

2. Can you lay out a pattern for religious experience, or does it always depend upon the inner needs and past experience of the individual?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Annual Meeting of the Lake Erie Association of Friends Meetings will be held October 5, 6 and 7 at Camp Green Pastures near Ann Arbor, Michigan. The Association is formed by independent Meetings in Ohio, Western Pennsylvania and Michigan.

* * * *

Greta, John and Ian Trivett, of Redland Meeting, Bristol, England, have sailed for this country for a year's visit. John Trivett is one of the teachers exchanging teaching posts under the scheme sponsored by the English Speaking Union. He is to teach at a high school in Grand Rapids, Michigan.

* * * *

Lloyd Cressman, professor of Bible at Friends University will serve as interim minister to the University Friends Meeting in Wichita, Kansas, following the resignation of Charles Lampman, who has accepted a pastorate at Amboy, Indiana. Lloyd Cressman will continue full time teaching at Friends University during this period of service.

* * * *

William Reagan will serve as Special Peace Secretary to the Richmond Regional Office of the American Friends Service Committee beginning this fall. His first responsibilities will be work with Indiana and Western Yearly Meetings in reference to Universal Military Training. Later work will include service to high school young people.

* * * *

Richard V. Chambers, formerly of Taylor University, Upland, Indiana, has been appointed dean of men and director of student personnel at William Penn College. Richard Chambers has studied at Marion College and Western Reserve University. He is a member of Ohio Yearly Meeting, and has taught at Cleveland Bible College.

* * * *

J. Calvin Keene, member of the Friends Meeting of Washington, D.C., and holder of the Jesse Holmes Chair of Religion at Howard University, will speak to the joint Quarterly Meeting session of Homewood and Stony Run Meetings to be held Sunday, September 16, at the Sandy Spring, Maryland, Meetinghouse. Hospitality will be provided for Friends desiring it. All are cordially invited to attend.

* * * *

Wayne Carter (Western Yearly Meeting) and Esther Joyner Myers (Indiana) recently represented the Young Friends Department of the Five Years Meeting at the General Council Meeting of the United Christian Youth Movement. The two matters of major importance before the group were the report on the progress in promoting THE CALL and final consideration of a Common Commission Plan to be utilized in the pattern of organization of each denomination's Youth Fellowship.

* * * *

A Retreat-Worship for International Understanding was held Labor Day weekend at Quaker Hill, Richmond, Indiana, with twenty-seven interested persons, half of whom were Friends, attending. This project, sponsored by the Richmond Regional Office of the American Friends Service Committee, is the first of its kind in this area. Attenders came from Kentucky and Indiana for the four day period. Resource leaders were Roscoe Giffin, Professor of Sociology at Berea College; Lloyd Bailey of the Friends Committee on National Legislation; and David Henley, Professor of Sociology and Economics at Earlham College.

* * * *

Kenneth Morgan, a young Friend from Whittier, California, recently accepted a call to work full time on a subsistence salary for the next six months in promoting THE CALL to United Christian Youth Action. He will spend two weeks in orientation at Camp Mack in northern Indiana with twenty-nine other workers, and then will be assigned to a state area where it will be his responsibility to make contacts and promote THE CALL as fully as possible. The Young Friends Department of the Five Years Meeting is cooperating fully with the interdenominational group sponsoring THE CALL, the United Christian Youth Movement.

* * * *

Reuben and Ethel Payne, pastors at Mt. Airy, North Carolina, were honored by a surprise friendship meeting given by the members of the Friends Meeting. Over 115 people gathered at the parsonage, bringing gifts and words of appreciation. The Paynes have served nine years at the Mt. Airy Meeting, and have accepted a call to serve another year. During their years of service, the church building has been remodeled throughout and a modern parsonage has been constructed. The *Mt. Airy News*, reporting the occasion, stated, "The Quakers have doubled in attendance as their organizations are among the most cooperative groups in the city."

* * * *

Quaker Hill served as a center of activity during Indiana Yearly Meeting week when a supper picnic for the Senior Young People of the Yearly Meeting and a work camp for Junior Yearly Meeting were held there. The junior work camp was the first occasion for a group of Quaker children to gather at Quaker Hill. Other groups meeting at Quaker Hill this summer have included the Indiana State Y.W. C.A. leaders; a Service Committee unit of young people training for mental hospital work; a Fellowship of Reconciliation group; a Family Night picnic for New Garden Monthly Meeting; an Evangelical United Brethren group from Liberty, Indiana; a conference for outgoing missionaries of the Five Years Meeting; and a Retreat-Workshop for International Uuderstanding in Your Own Community. Guests staying for short periods at Quaker Hill included two Latvian D.P.'s, Mattis and Andrejs Sprogris; and Archer Tongue, an English Friend.

* * * *

Four young Friends have just returned from a work camp in Matehuala, Mexico, the final project of the Volunteer Service Council of the Five Years Meeting. Director of the camp was Kenneth Morgan of Whittier, California. Diana Lynch of Los Angeles, Gordon Smith of Los Angeles and Byron Coffin of Spiceland, Indiana, formed the group. The projected work included repairs to be made on the Friends school at Matehuala and help in improving health conditions in the community. The group became well enough integrated with the community to teach English in the government schools. Mexican Young Friends had a small conference at Matehuala which the work campers attended. Quaker principles and testimonies were particularly studied here. Friends from Matehuala have been very appreciative of the work and hope that more young Friends will visit them next summer. They also feel that the experience has strengthened the faith of the young American Quakers.

Friendly Fellowship

HAPPY GROVE SCHOOL, JAMAICA—The Young Friends Conference was held this year at Happy Grove School, August 15-18. There were about sixty in attendance, including the Young Friends in the Seaside Meeting. Glen Vincent was re-elected President. Wm. Merton Scott brought a stimulating and challenging series of addresses. Among the course leaders for these sessions were Dorothy Shaw, Arts and Crafts; D. Mason, Bible; Clarence Webb-Harris,

Friends and Politics; Harold Smuck; Mack Jones and Kenneth Crooks. The Conference had to be prematurely terminated because of the announcements of an approaching hurricane which, on Friday night, August 17, struck the south coast of Jamaica with much violence.

Kenneth B. M. Crooks

* * * *

OSKALOOSA, IOWA — The Friends World Committee, American Section, held a semi-annual meeting at the College Avenue Friends Meetinghouse, Oskaloosa, Iowa, August 19 and 20. James F. Walker, executive secretary of the American Section of the Committee discussed "The Origin of the Friends World Committee." Hannah Stapler spoke on "Consultative Status with the U.N." and "Intervisitation." Jay J. Newlin of Des Moines discussed the future of the Friends World Committee after 1952. Richard P. Newby of Minneapolis talked on "The Potential Meaning of the Oxford Gathering." Kenneth Eichenberger spoke on "Five Years Meeting Advance in Preparation for the Oxford Conference." At the closing session, A. Ward Applegate outlined "The Future Life and Service of the Society of Friends."

* * * *

AMBOY, INDIANA—A farewell dinner for Logan Smith, pastor of the Amboy Meeting who will serve on the Jamaican mission field for a term beginning this fall, and his family, was held August 12. Telford Small spoke for the church trustees; Pauline Childers told of new members received, marriages, etc., in the church during the past four years; Louisa Tschmil spoke on behalf of her family, a "displaced" family sponsored by the church; Wayne Pence spoke for the young people of the Friendly Forum; Jean Horner spoke for the United Society of Friends Women; and Ima Lesher spoke for the entire church in appreciation of services rendered. Carl Schrock, on behalf of the entire church, presented the Smiths with a gift, which included a picture making and projecting outfit. Logan Smith will serve as Yearly Meeting Superintendent of Jamaica Yearly Meeting and pastor of Seaside Friends Meeting in Jamaica.

Marie Lamb

* * * *

RICHMOND, INDIANA—The United Society of Friends Women in Indiana Yearly Meeting held two worthwhile and enjoyable sessions during the course of the Yearly Meeting. The Annual Luncheon Meeting was attended by 360 interested persons. Decorations at the luncheon, which was held at the East Main Street Meetinghouse, featured summer flowers and tiny replicas of the *Missionary Advocate*. Hattie Leaser, Yearly Meeting President, presided. Ellen Peele Robinson, national President, was introduced, as were Mary Farquhar, Editor of the *Advocate*; Adam and Naomi Flatter, recently returned from Jamaica; Edith Ratcliff, on furlough from the African field; and Merle Davis, Executive Secretary of the Mission Board. Martha Tubesing of the Central Offices introduced those present who had been taking the Missionary Preparatory Course at Quaker Hill. One of these missionaries, Harold Wilhite, spoke briefly but effectively of his reasons for serving on the Mission Field.

There was a meeting of the women to coincide with the Men's Banquet on Friday evening. Those present were inspired and instructed by messages from Logan Smith on "Publish the Good News!" and Edith Ratcliff on "Africa, a Field White Unto Harvest." Hattie Leaser urged the building of more and better societies throughout the Yearly Meeting and announced the Fall Conference to be held at First Friends Meetinghouse in Richmond on September 18.

Ruth M. Walls

In the Larger Circle

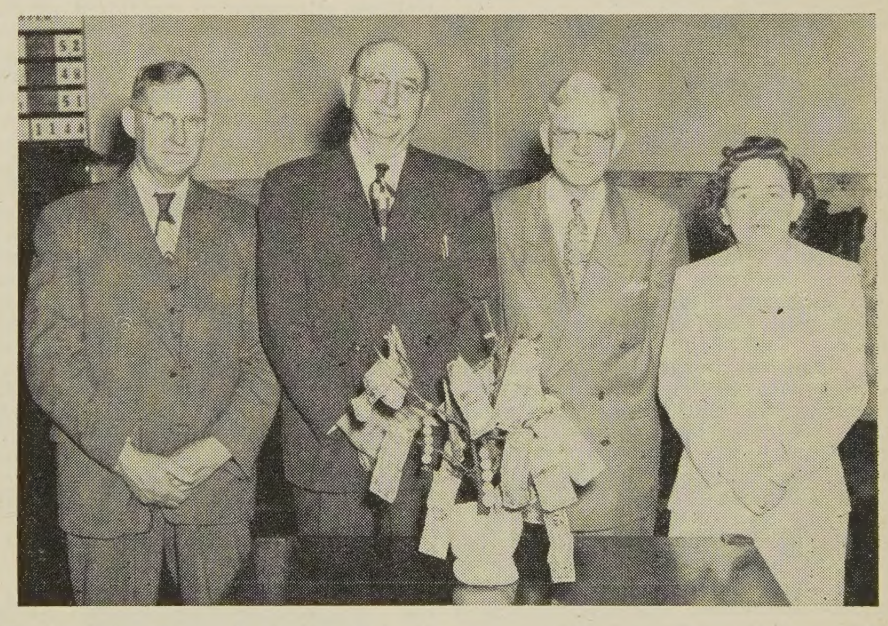
More students will be enrolled in Protestant and Orthodox theological schools and seminaries this fall than ever before, it was indicated in a nationwide survey made by the National Council of the Churches of Christ in the U.S.A. U.S. church membership is at an all-time high and there are an estimated 15,000 unfilled pulpits in U.S. Protestant and Orthodox churches. The estimated enrollment in seminaries for 1951-1952 is 21,876.

* * * *

Women ministers are being received more rapidly into church administrative posts than into parish pastorates, Dr. Hazel E. Foster, a professor at Morehouse College in Georgia, reported at a recent conference. Dr. Foster, who has studying the ecclesiastical status of women for several years, said members of her sex have made notable progress in winning acceptance among American churches. She spoke at the 32nd annual meeting of the American Association of Women Ministers.

* * * *

An experimental summer school for migrant children "graduated" 21 pupils in August this summer. The school, located at Hamilton, New York, drew its pupils from the thousands of migratory laborers in the Utica area. Its purpose was to help the children catch up in their usually irregular schooling, and to reduce the number who work in the fields. The school was held in the First Baptist Church in Hamilton after community opposition in Poolville prevented the Migrant committee from using the public school there. The project, which is the first summer school for migrants in New York State, is a part of the migrant program of the Home Missions Division of the National Council of Churches.



ST. MARY'S, OHIO—A Sunday School project that attracted much enthusiasm and interest at the St. Mary's Ohio Friends Meeting was a "money tree," part of a plan to aid in the transportation of Friends missionaries to the African field. Children and adults aided in the giving of $93.00, which was pasted on a tiny tree before being sent on its way. Shown above are Geanette Deitch of the Christian Missions Committee of St. Mary's; John Compton, Superintendent of Indiana Yearly Meeting; A. R. Morford, pastor of the St. Mary's Meeting; and Edgar Craft, Superintendent of the Sunday School.

BIRTHS

DAVIS—To Earl and Helen Davis, a daughter, Melaine Sue, on July 11, at Kokomo, Indiana.

EMBRY—To George and Ellen Embry, a daughter, Linda Sue, on August 14, at Peru, Indiana.

HOLT—To Glendon and Helen Holt, a son, John Howard, on August 22, at Greenfield, Indiana.

HUNEKE—To Harold and Pauline Haworth Huneke, a son, Craig Lee, on August 27, at Norman, Oklahoma.

RUDNYTSKY — To Ivan and Joanne Benton Rudnytsky, a son, Peter Lysiak, on August 14, at Mount Holly, New Jersey.

MARRIAGES

HOPPER-HULL — Elizabeth B. Hull, daughter of G. Albert and Ethel M. Hull of Gasport, New York, to the Rev. Orion C. Hopper, Jr., son of Dr. and Mrs. O. C. Hopper, of Princeton, New Jersey, on August 3, at Gasport, New York. Dr. O. C. Hopper, father of the groom, officiated at the marriage, assisted by Vernon C. Kuehn, Pastor of Gasport Friends Meeting. Elizabeth Hull Hopper is a student at Princeton Theological Seminary. Orion Hopper is now pastor of the First Presbyterian Church of Carteret, New Jersey.

OVERMAN-MILLER — Leona Miller of Peru, Indiana, to Verne R. Overman, a member of the Amboy Friends Meeting, on August 25, at Peru, Indiana.

TOROSIAN-MELLOR—Beverly Ann Mellor, daughter of James A. and Ruth Mellor of Methuen, Mass., to John Torosian, Jr., son of Mr. and Mrs. John Torosian of Haverhill, Mass., on August 19 at Lawrence Friends Meetinghouse, Lawrence, Mass., Arba J. Marsh and Ernest A. Miller officiating.

DEATHS

JOHNSON—Carroll E. Johnson, on August 24, at Oskaloosa, Iowa, following a long illness. He was a member of the College Avenue Friends Meeting in Oskaloosa. Following World War I, he spent a year in France working with the American Friends Service Committee. He operated the Penn College Dairy for a number of years and was active in the Farm Bureau and on the Y.M.C.A. board. Funeral services were held August 27 at a funeral home in Oskaloosa with John Harvey of Highland, Ohio, in charge. Burial was in the Bear Creek Friends cemetery at Earlham, Iowa. Surviving are his wife, Alice; two daughters, Carolyn Emery of Earlham, Iowa, and Marie Clark of Ames, Iowa; and three brothers, Howard of Oskaloosa, Paul of Fairfield, Iowa, and Ray of Union, Iowa. The family requested that, instead of flowers, friends send a gift to a memorial fund for the American Friends Service Committee.

KIMBER — Mary Ecroyd Kimber, on July 29, at Los Angeles, California, aged ninety. Her health had failed steadily following a fall in March. Born in Muncy, Pennsylvania, she went to Newport, Rhode Island, to keep house for her brother, Henry Ecroyd, a young physician. In Newport she associated herself with the Friends Meeting and in 1887 married John Shober Kimber, a minister of that Meeting. They made their home in Newport until 1915, when they moved to Whittier and later to Los Angeles. Their Newport home, "Greencroft," was a center for ministers, missionaries and visiting Friends. Mary Kimber was especially interested in the work of the Montebello, California, Friends Church, where she attended as long as it was possible to do so. She was also active in the support of the Oriental Missionary Society and Trinity Missionary Church in Hollywood, where her husband was pastor for a time. She twice visited the Friends' mission and its school in Ram Allah, Palestine, where her son, Morris, was a teacher for a time. She also visited the Belgian Gospel Mission with which her daughter, Margaret Williams, was associated. In her later years, she made her home a meeting place for children of the Loyal Temperance Legion of the W.C.T.U. At the time of her death, she was a member and minister of Los Angeles Friends Church. She is survived by a brother, Charles E. Ecroyd, of Muncy, Pennsylvania; her five children, J. A. Morris Kimber of Whittier, California, James E. Kimber of Berkeley, California, Thomas Kimber of Los Angeles, Margaret Kimber Williams of Wheaton, Illinois, and John Shober Kimber of La Habra, California; and by ten grandchildren and two great grandchildren. Interment was in Rose Hills Cemetery, Whittier, California, beside her husband, John Shober Kimber, who died in 1937.

MARVEL — Amy Johnson Marvel, on July 18, at Richmond, Indiana, aged eighty-two. The daughter of Benjamin and Elizabeth Barker Johnson, Amy Marvel was born in Richmond, Indiana. She was a birthright Friend and a member of the First Friends Meeting in Richmond. She attended Earlham College in 1885-1887, and served the College afterward as president of the Earlham auxiliary and as a member of a committee raising funds for the Earlham building program. For several years, she headed the Women's Missionary Union of Friends in America, and in connection with this work travelled to Friends Missions in other countries. She was a member of the Quaker Hill Committee, and served in many other educational, civic and religious capacities. She was a member of the board of directors of the Townsend Community Center from the time of its organization thirty years ago until ill health forced her retirement. Her husband, Charles Marvel, a prominent physician and surgeon in Richmond, died in 1922. Surviving are three children, Josiah P. Marvel of New York, Mrs. Eugene Quigg of Richmond, and David Marvel of Alton, Illinois; one brother, John H. Johnson of Richmond; five grandchildren and one great grandchild. Memorial services were held at the First Friends Meetinghouse. Interment was in Earlham Cemetery.

PITTS — Mary Pitts, on July 17, in Hominy, Oklahoma, aged sixty-three years. In girlhood she attended Carlisle Institute, in Pennsylvania, and during school vacations lived in the home of a Friends family near Philadelphia, whom she remembered with affection all her life. For more than twenty-five years she has been an outstanding leader in Osage tribal activities at Hominy, also an earnest, faithful attender and worker in Friends Indian Church there. She has been called "the real mother of Friends work among the Osages." She frequently attended Quarterly Meetings in Oklahoma, also Kansas Yearly Meeting at Wichita, and in 1940 attended the Five Years Meeting at Richmond, Indiana. Before her death she had requested a completely Christian funeral at Friends Indian Church, without any peyote ceremonies, and her wish was carried out, nearly 300 people gathering for the service. F. Philip Frazier, her present minister, interpreted the sermon her life had preached by her firm stand for Christ, and Susie Frazier sang "Jesus, I Come," and other hymns. Mary Pitts leaves five sons, two daughters and eight grandchildren. Her son, Paul, also a loyal attender of Friends Indian Church, was elected last spring as Principal Chief of the Osages, a position of importance and honor. Her daughter, Louise Mashunkashey, and two granddaughters, Evelyn and RoseMary, are also active in Friends work at Hominy.

PITTS—Violet Pitts, suddenly on August 24, at her home near Hominy, Oklahoma. She had been ill for three months but had shown some improvement. She became seriously interested in Christianity during meetings held at Hominy a number of years ago by Edward and Daisy Ransome and grew steadily in Christian faith and life under the ministry of successive resident Friends at Hominy. She was active in Friends Indian Church there, filling various positions of responsibility and leadership, being teacher of a Sunday School class at the time of her death. She was an earnest Bible student. In 1945 and again in 1950 she attended the Five Years Meeting at Richmond, and as recently as last May, attended the Friends Women's Conference at Marshalltown, Iowa. On July 1, this year, Violet rededicated herself to Christian service and was hoping to be restored to health and activity. As her strength failed she requested a Christian funeral if she should be taken

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away, and on August 28 that wish was fulfilled when her funeral service was held in Friends Indian Church at Hominy. Violet Pitts leaves her husband, Paul Pitts, who was elected Principal Chief of the Osages last March; also one son, "Bobbie," a freshman in High School.

PROSE—Daisy May T. Prose, on August 7, at Los Angeles, California. Daisy May Prose, the daughter of Jesse and Sue Thomas, was born in Centerville, Indiana, one of five children. The family soon moved to Richmond, where she was converted at an early age and joined the South Eighth Street Meeting. She was living and working in Chicago some years later when her health failed and she moved to California. In 1908 she transferred her membership to the Los Angeles Friends Church, where she has served actively ever since. In 1911 she married Harrison Eddy Prose, a member of the Los Angeles Meeting. Two children were born to them, Elizabeth Jean and Harrison Elton, who survive her. Before her death she suffered a long and painful illness.

SMITH — Hannah May Evans Smith, on August 14, at the home of her son, Herschel, at Haviland, Kansas, aged eighty-seven. The daughter of Joseph and Sabina Hiatt Evans, she was born near Lafayette, Indiana. Her father was a minister of the Church of the Brethren. In 1891, Hannah Evans was married to Mack Smith at Carmel, Indiana. To this union two sons and one daughter were given. The Smiths, with their three children, moved from Indiana to near Alva, Oklahoma, then in 1905 moved to a homestead near Gate, Oklahoma, where they made their home until their deaths. Here in their new home they assumed their community responsibilities and were very active in the establishment of the Laurence Friends Monthly Meeting and the Laurence Friends Academy, where all their children received their high school education. Upon the laying down of the Laurence Academy and Monthly Meeting, they transferred their membership and interest to the Gate Monthly Meeting. The mind of Hannah Smith was a storehouse of the best poetry and literature and she was a life long student of the scriptures. Her husband, Mack Smith, passed away in 1943 and her eldest son, Howard E. Smith, was taken in an automobile accident on June 10, 1951. Surviving are a daughter, Grace Smith; a son, Herschel A. of Haviland, Kansas; one brother, Floyd Evans of Searcy, Arkansas, two granddaughters and other relatives.

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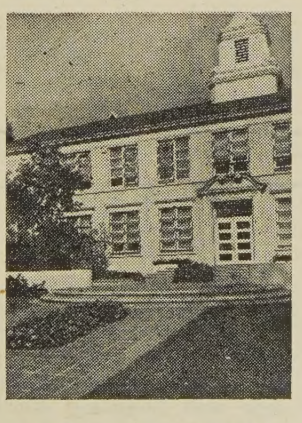

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study. 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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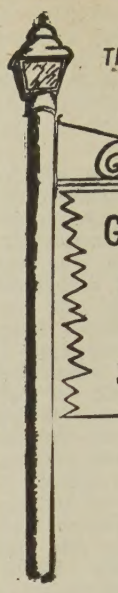

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